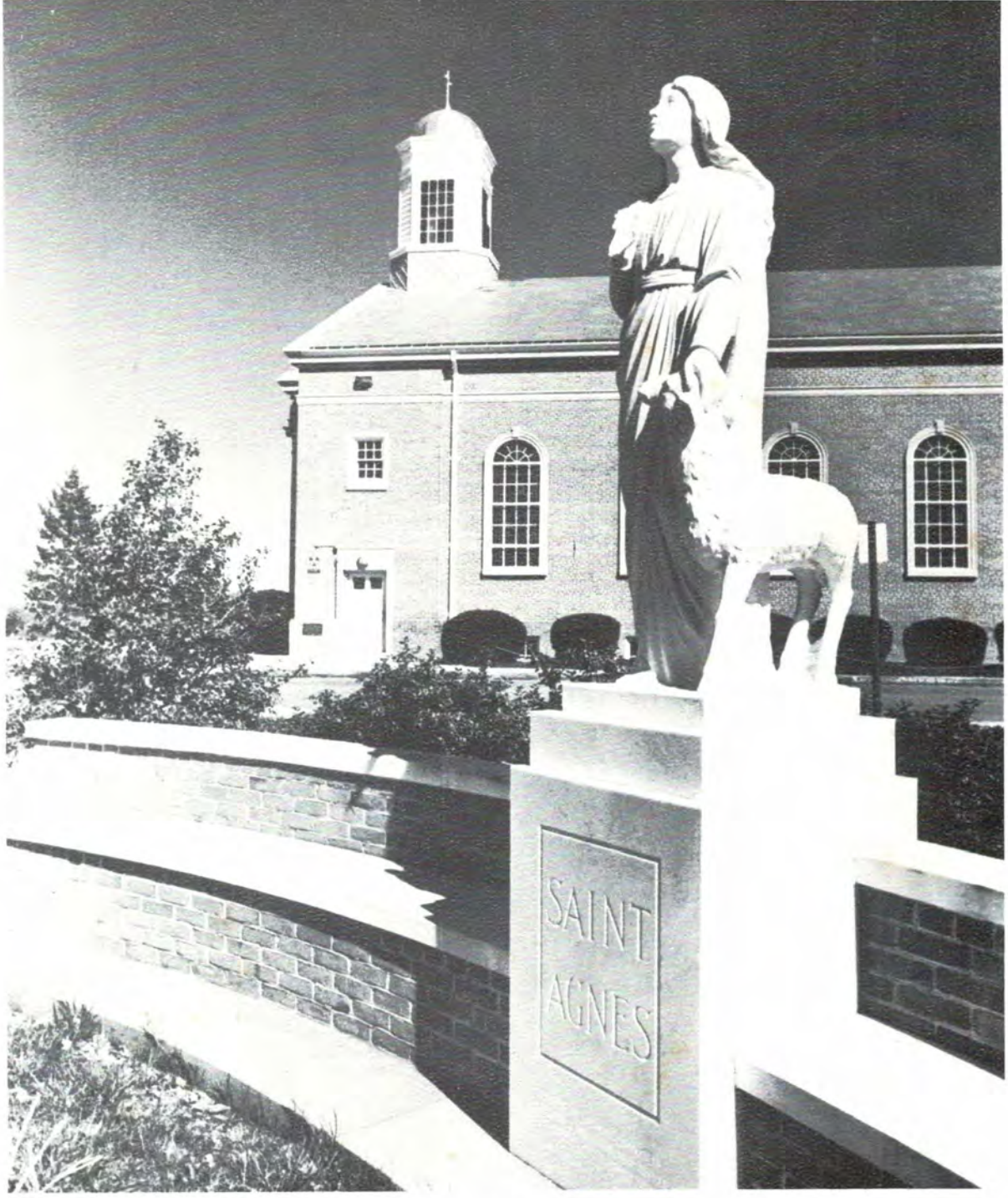

The Story of

St. Agnes Church

Baltimore, Maryland

and

The History of Catholic America

1977
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A

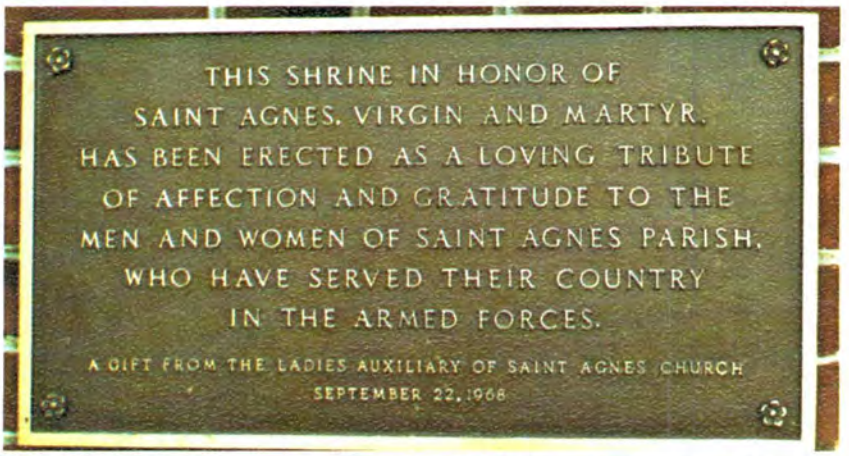
Tribute and Dedication

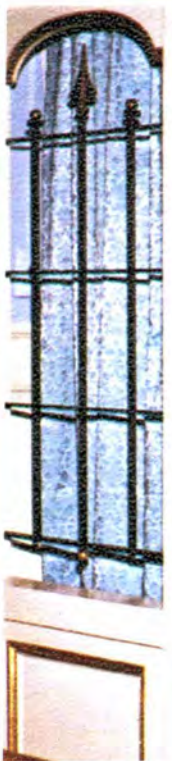
to

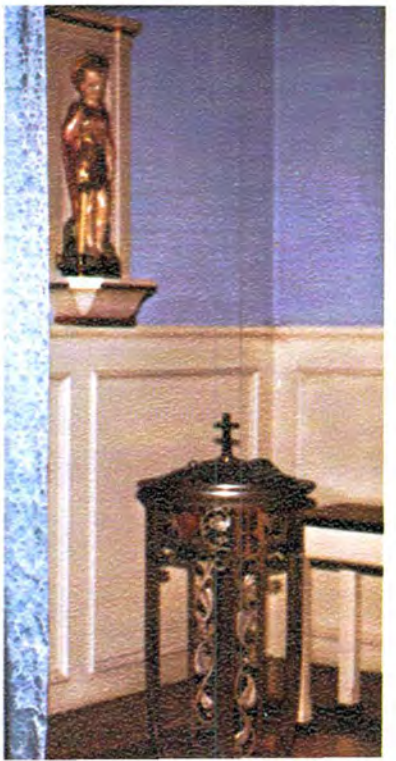
Rev. Msgr. Maurice W. Roche

from

St. Agnes's Parishioners

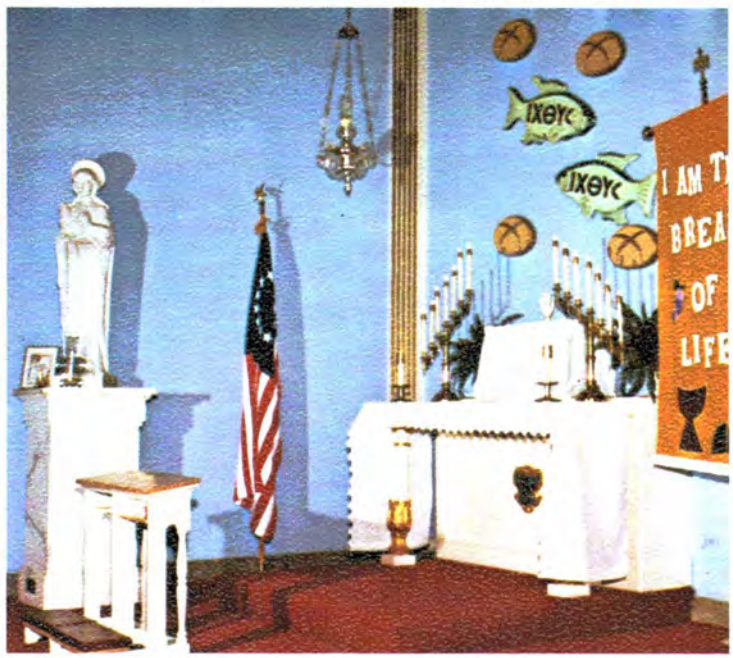

THIS SHRINE IN HONOR OF
SAINT AGNES, VIRGIN AND MARTYR,
HAS BEEN ERECTED AS A LOVING TRIBUTE
OF AFFECTION AND GRATITUDE TO THE
MEN AND WOMEN OF SAINT AGNES PARISH,
WHO HAVE SERVED THEIR COUNTRY
IN THE ARMED FORCES.
A GIFT FROM THE LADIES AUXILIARY OF SAINT AGNES CHURCH
SEPTEMBER 22, 1968





IXΘYC
IXΘYC
REJOICE

THE LORD WILL GUARD YOUR COMING AND GOING BOTH NOW AND FORE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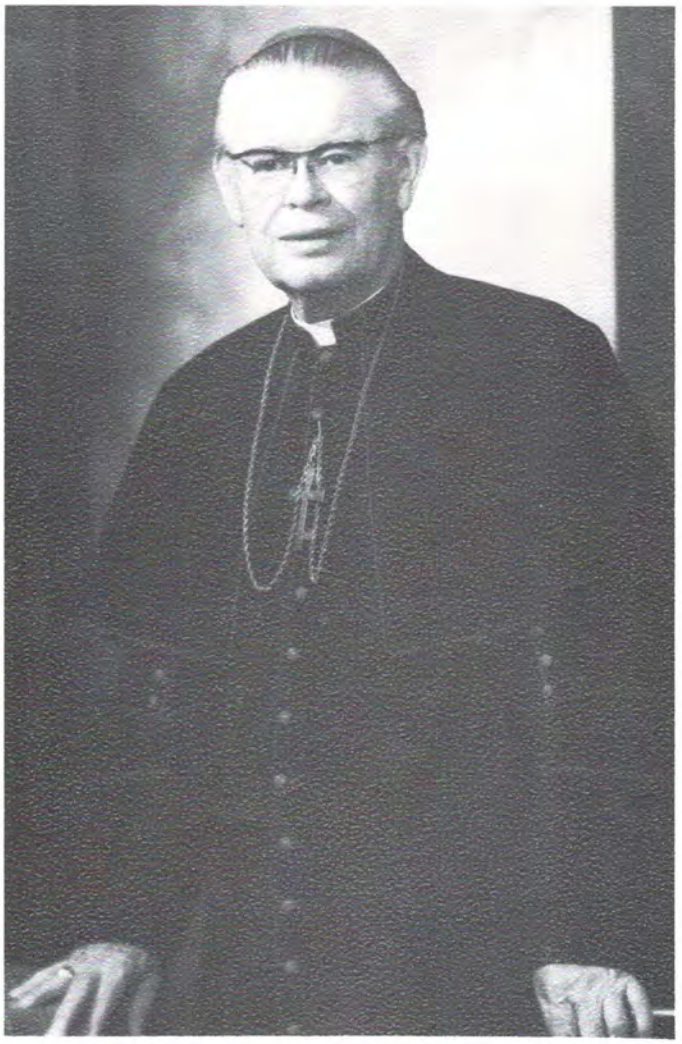
His Holiness
Pope Paul VI

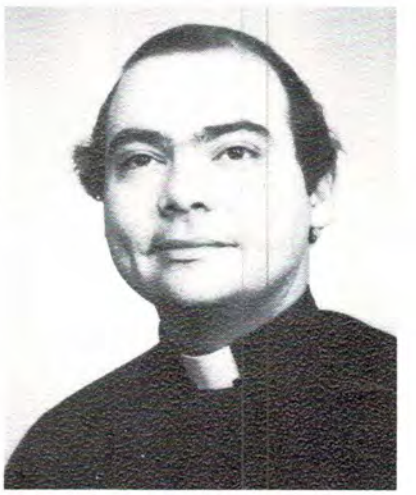


Most Reverend
William Donald Borders, D.D.
Archbishop of Baltimore

Lawrence Cardinal Shehan
Retired Archbishop of Baltimore

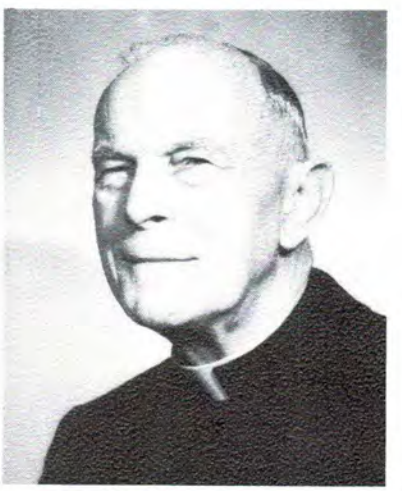
Reverend Francis W. Fortenbaugh
Pastor

Reverend Michael Joseph Ruane
Associate Pastor



Reverend Frank Paul Seta
Associate Pastor

Reverend John Joseph Carney
In Residence



Reverend John T. Kerr
In Residence

ST. AGNES CHURCH

"By love and faith we serve..."

Prologue

To tell the story of the Parish of St. Agnes, we must go far back in history to a time that is recalled here and sets the stage for our narrative. The year 1852 was a year of grand new beginnings, of dismal conclusions, of awakenings that would drastically alter the course of history.

In France, the principles of democracy and freedom were snuffed out by Louis Napoleon III, who by proclaiming himself Emperor of France established the Second French Empire. Elsewhere in Europe, the sleeping behemoth of nationalism was stirring in Italy and Germany, and in the empire of the Austrians and Russians, as well as the empire of the Ottoman Turks. Once the monster awoke, it would sound the death knell of the multi-national empires of Europe and would usher in an era of chauvinistic nationalism.

In America, North and South divided themselves against each other over the issues of slavery and states' rights. The nation was nine years away from civil war.

Yet, here and there, a glimmer of hope for all mankind shone. In Africa, American abolitionists established Liberia, an African homeland for former slaves. And the tree of Roman Catholicism planted by the founders of Maryland, watered by the labors of untold priests, religious and laity, and fertilized by the influx of the Faithful from Europe, grew and prospered.

A seedling of that great tree was transplanted on a hill on the outskirts of the sleepy Maryland town of Catonsville. For one hundred and twenty years, that seedling has grown and thrived as the Parish of Saint Agnes.

In the Beginning

The New Cathedral cemetery, Bonnie Brae, is still and peaceful as we walk through the lengthening shadows of the day, heads bent, searching past the time-honored names for one that stands out among all the others in this hallowed place.

At last we find the simple headstone. It tells us that here lies the mortal remains of Reverend Edward Caton, founder and first pastor of St. Agnes Church, Catonsville.

We pause to pray and reflect on this priest who lived and worked among his people more than a century ago. How would this humble man compare the present St. Agnes Parish with that of 1853? Would he not be as proud of his parish and its priests today? Would he not marvel at the growth and progress of his church and his beloved Maryland? And would he not say, "Well done!"

We leave the cemetery to return to read again the bits and pieces that tell the story of the beginnings of St. Agnes Parish, and to record for those here today, and those to come, the proud legacy left them as Catholics and as Marylanders.

A Grand Place

"What a grand place, this Maryland!" So said Charles Carroll, who had accepted Lord Baltimore's offer that he leave his homeland to serve as Attorney General in the Maryland colony. Charles Carroll thrived and prospered in this new land, as did his descendants. And no Catholic family played a greater role in the founding of America than did the Carrolls of Maryland.

It was the grandson of this original settler, also named Charles Carroll, who became a member of the Continental Congress. His signature on the Declaration of Independence is striking in that he signed not only his name, but that of his home, Carrollton. The story goes that as he was about to affix his name to the Declaration, one of the members was heard to remark, "There are so many Carrolls in Maryland, he has nothing to fear from the King."

Charles then penned the words, "of Carrollton," and said, "Now the King will know with which Carroll he is dealing!"

The Carroll history continues when we note it was the courageous signer's son-in-law, Richard Caton, for whom Catonsville was renamed in 1800. It had formerly been called "Johnnycake" after the delicious cornbread made at an inn here.

Although Maryland had long been a cradle of religious freedom, there was no Catholic church at Catonsville; the faithful having to travel either to Ellicott City or to Baltimore to hear Mass. Then, in 1849, Catonsville's second oldest church, Salem Lutheran—the first was composed of a small Protestant congregation—was built and the Catholics were offered the use of the building, which they gratefully accepted.

However, they still yearned for a parish of their own. But money was scarce at that time, the Port of Baltimore being the mainstay of the local economy. These good people worked and prayed for the day when they could settle into their own spiritual home.

A Gracious Gesture

There was at this time a certain Dr. Austin Piggot who joined the little band of Catholics working to form a parish. He helped

Father Caton's earthly life was short, as was his priestly life; his heavenly life is surely eternal

The old school, church, and rectory – circa 1900

in a way so profoundly beneficial that the results are still with us today.

For the sum of one dollar—to make the donation legally binding—he and his wife Harriett deeded to the Diocese of Baltimore one acre of land as the site for a Catholic church, as yet unnamed.

We are reminded daily from our waking moment of the glorious works of God. But how often do we really ponder that not only does He answer our prayers, but gives full measure to even the smallest detail?

A case in point was the naming of St. Agnes Church. Among the many benefactors of the first fund-raising drive was a Mrs. Somerville, who lived for some time on a farm in Catonsville. Her contribution to the church was a substantial one, and her zeal in helping raise more money throughout the community was recognized by the committee as extraordinary. To this lady went the honor of helping select the name for the new church.

The committee and the diocese agreed wholeheartedly when she, whose own daughter was named Agnes, suggested that the new parish be placed under the protection of St. Agnes. This young martyr of the Fourth Century had been beheaded after refusing to deny her faith, and became for the Catholics of Catonsville an example of standing fast against all adversity for their beliefs.

It has been told that those family men who could not give money that year, 1852, gave of themselves by pitching in and helping clear the wooded land that was for many years called "Woodlawn."

Just adjacent to this land was Mount de Sales Academy, a finishing school for young ladies. The Visitation Sisters of the Academy and its chaplain were to play a major role in the establishment of the new church. It was the Sisters who were to furnish the first sanctuary with the necessary vessels, altar linens, and furniture. The chaplain, Reverend Edward Caton, was appointed by the Most Reverend Archbishop Francis P. Kenrick as pastor of the new church, which even at this time was being built. Until the church was completed, the nuns gave the Academy Chapel to the parishioners to use for Mass and the conferral of the Sacraments.

The original church was of Gothic construction. It was built by a local carpenter, Timothy Faherty, and a mason, Charles

The convent, above, and school, lower right, were added in 1927 to the existing parish buildings, the church and rectory, above right

Temanis, with the help of the men of the new parish, anxious to see the finished product. They were building a House of God, a spiritual home, and they felt it must be a worthy structure for Our Lord.

Worthy it was. For the completed church dominated the landscape in its beauty. Its steeple topped with a gilded cross proclaimed to all, here is a House of God, built by the poor of Catonsville.

An insight into the character of the people and their pastor can be gleaned by this quote from Father Caton, "Their contributions in some instances seemed so disproportionate to their means that I, more than once, had scruples of conscience about accepting them.

"The Lord has done great things for us, and we are filled with joy."

In an open letter to the *Catholic Mirror* on August 9, 1853, Father expressed his gratitude with these glowing words:

> I have the pleasure to announce the near completion of St. Agnes's Church, and that the day of its dedication to the service of Almighty God is selected for Sunday, the 21st instant. The usual difficulties attending the building of a church in the country were anticipated, and have been experienced in the building of St. Agnes!
>
> How truly did the Royal Psalmist [David] say, that 'unless the Lord build the house, they labor in vain that build it.' The Lord has smiled upon the humble but holy undertaking, and it has prospered far beyond the most sanguine expectations. As the church was built of entirely voluntary subscriptions of the pious and benevolent, I wish to express the sense of gratitude I feel for their charity and liberality.

Others, grateful for the new church in their midst, were moved to write that same publication of their appreciation that no longer would families have to trudge as much as five miles to attend Mass. Therefore, it would seem, by all accounts, the new church at Woodlawn was truly an answer to their prayers.

Where The Lord Dwells Is Love

By the day of the year, July 21, 1853, we can assume that the weather was suitably beautiful for the dedication of the Church of St. Agnes. This was not the first meeting of people and clergy. Some months before, on October 28, 1852, Archbishop Kenrick had laid the cornerstone of the church.

A document, inscribed in Latin, had been placed inside the cornerstone and read, in part, "To Almighty God, under the intercession of Saint Agnes, Virgin and Martyr, of this church to be erected . . ."

Now the church was ready to embark on its long journey down the passage of time. And it was the influential vicar general of the Archdiocese, Monsignor Henry B. Coskery who performed the ancient dedication rite with the assistance of Father Caton and other visiting clergy from Ellicott City, Baltimore and Irvington.

Earlier in our narrative we mentioned the gentle nature of Father Caton, who on this dedication day must have been feeling an overwhelming sense of love and joy for his parishioners. He knew only too well the sacrifices they had made.

We creatures of the jet age can perhaps find it difficult to imagine life as it was in those years that followed the Revolution. On the other hand, to imagine is not really necessary. History has recorded in great detail what occurred at the time. But history cannot record the details of each human encounter. These are left to family records.

In the case of Father Caton, parish family records tell us he was born in Washington in 1808 and grew up at a time of migration and expansion in the post-Revolutionary era. He was ordained a priest in 1849, a time when Ireland was suffering the Great Famine, which soon resulted in a large Irish immigration to this country.

Father Caton's assignment to Mount de Sales Academy was quite propitious, inasmuch as it eventually led to his pastorate at St. Agnes Church.

For the next ten years Father Caton's energies were directed to the development of his parish. This included a much needed school for the children committed under his care as the country had reached the point where education of the young was becoming more and more an important goal if the United States was to continue to grow as an independent nation.

Father Caton recognized this, and his obvious love for the parish's children prompted him to constantly strive for ways to better their lot. He felt their education was one of the best ways to accomplish this aim.

There were hardships involved, even at a time when a little money went a long way. His financial report for the fiscal year, 1858-1859, lists a few items whose cost seems a trifle when compared to today's expenses, but were nonetheless high for Father Caton's parishioners. We note:

School Teacher	$31.50
Keeping Horse	45.90
Church Expense	28.54

On the profit side, Father Caton noted: "$75.00 presented by Mrs. Somerville for the new burying ground. Also subscribed by the congregation was $12.50 for fencing in the burying ground."

Parish records indicate that Father Caton, his earthly job done, died in 1862, and was buried on the church grounds. (It was not until this church was razed later that Father Caton's new resting place became the New Cathedral Cemetery.)

In tribute to Father Caton's dedication to his parish, one of the clergy recalled the words of the Psalms, *"He shall defend the afflicted among the people, save the children of the poor, and crush the oppressor."*

Bartholomew Hartwell made his First Communion in St. Agnes' Church, on Saturday September 25. 1858.
Edward Caton Pastor
Bartholomew Hartwell was Confirmed in St. Agnes' Church, by the Rev. Archbp Kenrick, Sunday Sept. 26, 1858.
Edward Caton, Pastor.

Father Caton signed this elaborate First Communion and Holy Confirmation scroll more than a century ago

A New Pastor

The Civil War was in its second year. Maryland had chosen to remain loyal to the Union. St. Agnes Church at Woodlawn welcomed its new pastor, Reverend Lawrence McCauley. Father McCauley, like Father Caton, was an alumnus of St. Charles College, the school that has so successfully prepared thousands of young men for the priesthood. We must again thank Charles Carroll of Carrollton for it was his land that was donated for the original school, which, until the great fire of 1911, stood in Howard County and was later rebuilt at its present site in Catonsville.

Following Father McCauley's tenure as pastor, St. Agnes Parish was placed under the loving care of the Passionist Fathers.

So important was their work and so timely that we quote directly from the history of the Fathers, *"Compelled to Speak"*:

> None of the great missions were as lasting in their effect on a diocese or in the Order as the three that were held in Baltimore in 1865—apart from the great amount of good they effected at the time. Most significant is the fact that it was only in Baltimore that the Order, once it arrived, literally never left. No foundation in the history of the Order in America was accomplished as directly and simply. Before the closing of the missions, and without any previous intimation from the archbishop, the Passionists were established in the Primatial See.
>
> Martin John Spaulding, the seventh Archbishop of Baltimore (1864-1866), solemnly blessed the missionaries and formally opened the first mission at St. John's on March 5th. Rossi, first provincial consultor, was superior . . . There was no fine print in the contract. The Passionists were asked to accept on a temporary basis the administration of St. Agnes' Parish in Catonsville, a suburb of Baltimore. The location was unquestionably suitable . . .
>
> On that day, April 2, 1865, the most Reverend Archbishop went in person to the place and solemnly and publicly before a large congregation installed Reverend Father Thomas as the Provisional Superior and parish priest of St. Agnes' Church, Catonsville, Baltimore County, Maryland. Charles Lang was appointed to assist . . .

At the time of their assignment to St. Agnes, the Fathers also established St. Joseph's Monastery, and requested that the Sisters of the Holy Cross come to St. Agnes School to teach the children.

Father Thomas was succeeded by Father Lang. And it was the Passionist Fathers' responsibility to oversee the parish until 1881.

Then, in 1881, Reverend E. B. McKenzie became pastor. Father McKenzie was to remain for only one year when, due to illness, he left temporarily, returning again in 1883. He remained until 1888. Reverend Charles Damer, Pastor of Holy Cross Church, Baltimore, had acted as pastor during Father McKenzie's illness.

The parish book of announcements for these years tells a most interesting story, one of which will surely interest today's children of the parish:

> In consequence of the Festival, there will be no school tomorrow and Tuesday, but instead there will be school on next Saturday.

Other items of interest tell us:

> The fair for the benefit of the school will begin tomorrow evening. One of the features of the fair will be a contest for a handsome missal. Judges are Reverend Father Damer, your former pastor, and Father McKenzie, your present pastor . . .
>
> A collection will be taken up on next Sunday at both Masses for the poor of the parish. There are several families in quite destitute circumstances. A liberal response is hoped for . . .
>
> The clerical retreat will take place this week. Should there be any sick calls during the week, you will be obliged to call on the priests at the Monastery . . .

And so it was, then, as today, the priests of St. Agnes working day after day for their pastoral children.

Changes

Father McKenzie passed away in 1888 and was succeeded by Reverend J.E. Dunn. It was Father Dunn who founded the second Catholic Church in the Catonsville area, St. Mark's Church.

Upon completion of St. Mark's, Father Dunn moved his residence there. Then in June, 1859, the Sisters of Notre Dame who had opened a new school for one hundred-fifteen pupils at St. Agnes' in 1884, closed the school

St. Lawrence Hay Barn Chapel, a mission once served by St. Agnes Church, was first used as a chapel about 1912-1913

because of financial circumstances, and reopened it at St. Mark's.

When Father Dunn and the Notre Dame Sisters moved to St. Mark's Parish, St. Agnes Church was given the status of a mission of St. Mark's for a few years, even though it had previously been the mother parish of St. Mark's. In addition to having started St. Mark's parish, St. Agnes Parish also formed St. Joseph's in Irvington, St. Edward's and St. Cecilia's, both in Baltimore.

St. Agnes Parish also had missions at St. William's and later at St. Lawrence's. These were served by Father Dunn's successors, Reverend E.E. Maymaider, Reverend T.D. Mead, Reverend T. Tarro, and Reverend John M. Barry, who served from 1908 to 1922.

Again, to preserve the facts, we quote from parish history. Our source, *From a Hay Barn*:

> In 1908 Father John M. Barry was named pastor. During his fourteen years as shepherd of the flock he accomplished wonders for God and for his parish.
>
> At that time the farm territory surrounding Dickeyville and the eastern section of Woodlawn began developing and once again St. Agnes Parish was feeling the growing pains. In 1912 at little or no cost to the parish, Father Barry obtained permission from the late James Lawrence Kernan to use one-half of his old hay barn on Forest Park Avenue for Sunday School, and a short time later permission was granted to convert the Sunday School into a Chapel for celebration of one Mass each Sunday. About two or three years after this, in 1915, two Sunday Masses were scheduled.

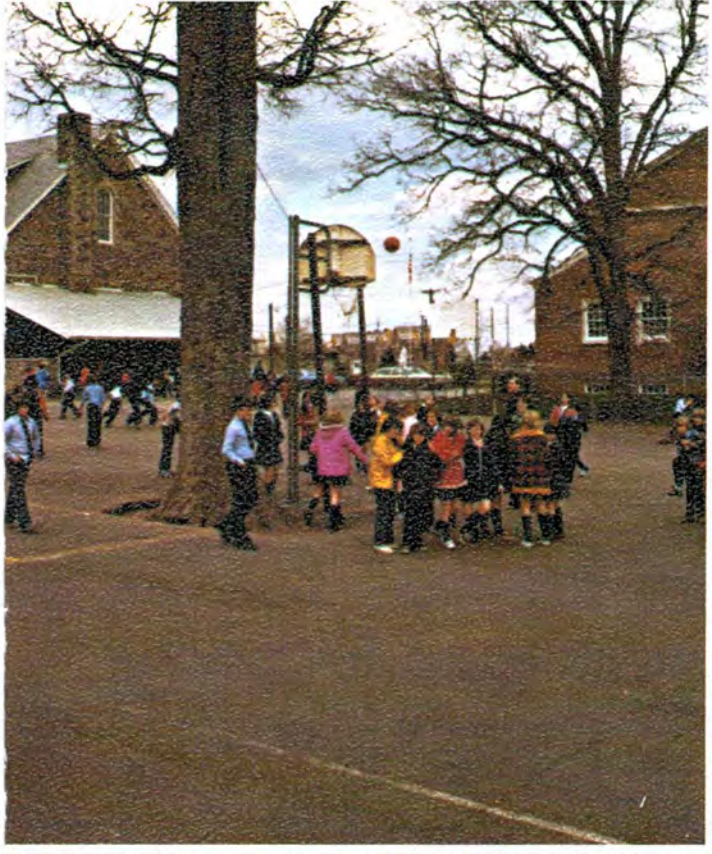
Members of the Williamson family were instrumental in the progress of the chapel. It was Bill Williamson who assumed the responsibility of transporting Father Barry from his residence to the chapel in the family car, which, of course, had to be cranked up before it could chug its way to the church.

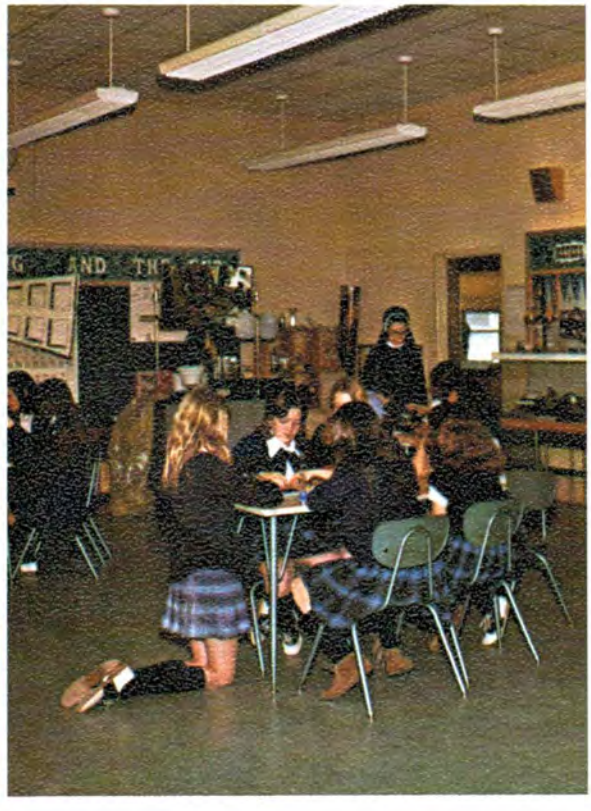
It was Hunter "Froggie" Heacock who was the first to arrive at the chapel Sunday mornings, especially throughout the long winter months. For it was he who built the wood fire in the pot-belly stove from wood donated by Bill Williamson. Early arrivals for Mass huddled as close as possible to the warmth of the old stove, their breath clouding the early morning air of the old barn.

The hay barn—half barn, half chapel—became of special concern to Father Barry. Even at the time of his resignation because of ill health, his concern was for his

continued

"Whoever receives this little child





for My sake, receives Me"

Luke 25:8

Father John M. Barry
Pastor, 1908-1922

people at St. Lawrence as well as St. Agnes. He wrote the bishop:

> . . . I resign the pastorate as I am too deaf to continue . . .
>
> A census is needed as new subdivisions, new families are coming in weekly. Two Masses are needed at St. Agnes and a combination School and Church at Hillsdale. After seven years in the Hay-barn, the people are deserving it . . . The one-acre cemetery with a few graves should be sold. [This caused some controversy.] . . . My people love me, and I've been happy with them . . .

The bishop reluctantly accepted Father Barry's resignation and appointed Reverend Ignatius Fealy to succeed him on December 21, 1922. Father Fealy, before assuming the pastorate of St. Agnes had served as a chaplain in the army during World War I, and as a veteran was active in the American Legion.

His natural bent for financial matters not only made him a successsful administrator, but also enabled him to build a new school and convent for St. Agnes Parish. It was constructed on land donated by a non-Catholic neighbor, Isabell Brown Graham Hughes. Father Fealy then requested the Sisters of Charity of the Incarnate Word from San Antonio, Texas, to come to St. Agnes to teach at the new school. The Sisters arrived in time for the dedication of the new school, and stayed with the parish in the 1920's until they were succeeded by the Sisters, Servants of the Immaculate Heart of Mary.

The school dedication was a most auspicious occasion, attended by the entire parish. Monsignor M. F. Foley, Pastor of St. Paul's Church, blessed the school and explained to the group the true meaning of a Catholic school. He commented that it is not simply a building with fine classrooms in which religion is taught for about an hour a week, but the very home of religion where the example of Catholic religious teachers and the atmosphere of devotion contribute every hour of the day to develop the heart as well as the mind. In such schools, he pointed out, the child's spiritual as well as his temporal interests are jealously safeguarded.

These words are fifty years old, yet they apply as much today as they did then. They are the rule by which our teachers at St. Agnes live in their instruction of today's children.

Another guest at the dedication was the Pastor of St. Rose of Lima Church, Reverend Leonard J. Ripple, who advised the parishioners to "keep smiling" even in adversity. Father Ripple then told how his parish school had been destroyed by fire, and how his people had banded together to build a new school, determined to maintain a positive attitude and "keep on smiling."

This seemed a most fitting reminder to a parish that had known adversity, and had time and again overcome it.

That year, 1927, marked yet another milestone in the parish: the Seventy-fifth Anniversary of its founding. At a banquet to celebrate the jubilee on October 27, 1927, both civic and military authorities joined with the clergy in the celebration.

Speakers at the banquet included Archbishop Curley, Baltimore's Mayor William F. Broening and Major General Douglas MacArthur, then Commander of the 3rd Corps Area in Baltimore.

General MacArthur, destined for great fame in World War II, made comments at that time often paraphrased throughout the war: "The men who make up the army come from homes where religious influences prevail, and these men do not leave these influences at home or forget them."

He stressed that in armies where "atheistic influences prevail, there is a lack of the spirit of sacrifice which is the handmaid of courage and of the spirit of discipline which is the companion of efficiency." No doubt the general gained much of his religious conviction from his mother, a graduate of Mount de Sales Academy.

Wise words from a general who believed in his men—and believed that his men, by their religious training at home, would never let him down. And they never did.

In 1929 Father Fealy inaugurated a fund-raising drive to build a new St. Lawrence Church, and raised more than four thousand dollars for that purpose. Circumstances postponed the actual construction of the church for several years. The Depression of the 1930's, followed by World War II were, in part, to blame for this delay. But the chapel was not without its illustriousness:

In January, 1930, the *Baltimore Sun* carried this story:

> The little Catholic chapel is said to be the only one of its kind in this country. Room in the barn for the celebration of Mass was given long ago by the late James Lawrence Kernan, who established the Hospital for Crippled Children, and the courtesy has been continued by the board of trustees of the hospital as a place of worship for the residents of Hillsdale.
>
> The little congregation, anticipating growth, is gathering a fund with which it hopes eventually to build a church.

The newspaper report may have been premature, but the people of St. Lawrence never lost sight of their goal.

Father Fealy did not live to see his dream of a St. Lawrence Church become a reality. His pastorate, which lasted for twenty years, ended with his death on April 14, 1942. His legacy to his people was one of accomplishment, joyful memories of his Irish wit, his love of children and his love of his people. Stories about his generosity and humor still abound in the parish.

Perhaps the best loved story is the one concerning Father Fealy's horse which he had

Father Fealy on his horse, "Nick," in 1935

persuaded the army to part with upon his discharge at the close of World War I. For many years Father auctioned off his horse to the highest bidder for a worthy cause. And for many years the highest bidder would pay for the horse, then lead it back to its owner, Father Fealy.

Other parishioners recall how Father Fealy obtained the bell for the Hay Barn Chapel. It seems that in 1926, during the 28th Eucharistic Congress, held in Chicago, Father Fealy noted that the bell used to call participants to the various services had come from one of the ships used during World War I. Realizing that perhaps the bell would be placed in storage after the Congress, he persuaded the proper Committee to let him have the bell for the chapel.

A most fitting tribute to Father Fealy was given by one writer who observed, "If there are any song fests or musical festivals in heaven, Father Fealy certainly is in the middle

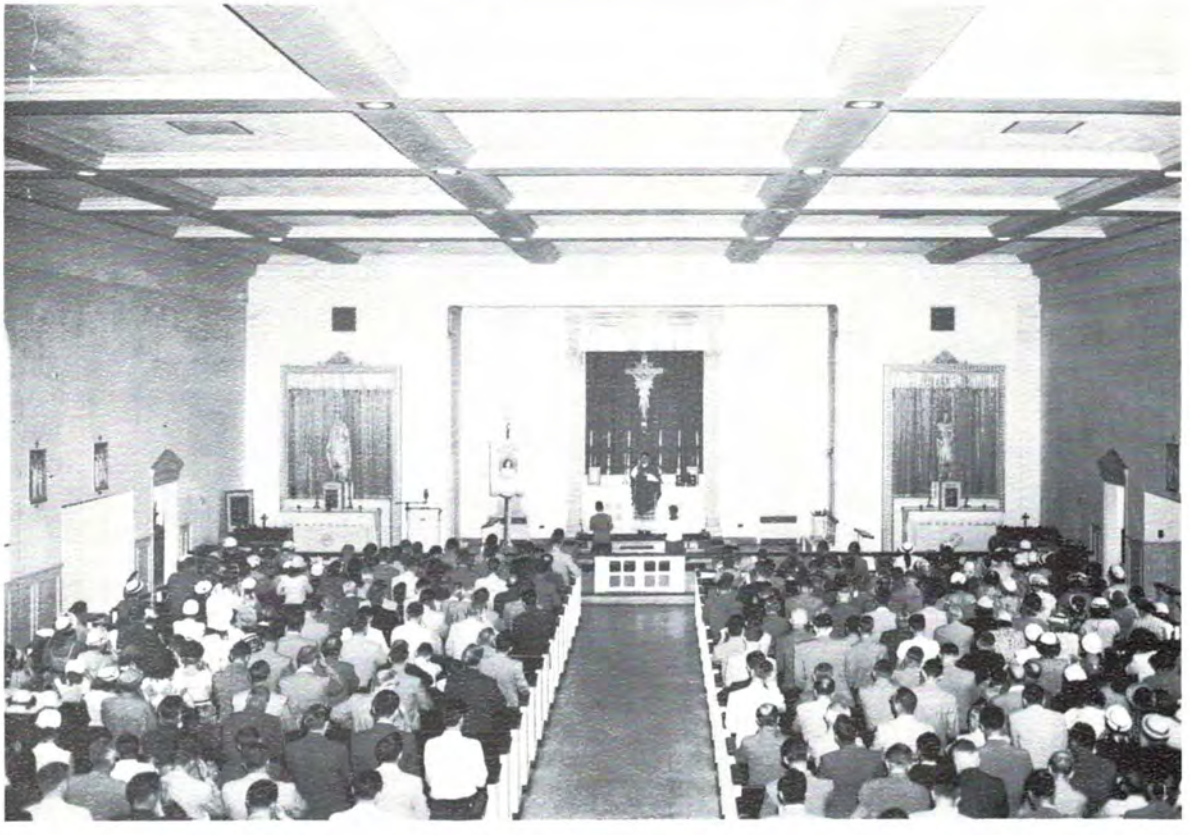
continued

The altar of the old St. Agnes Church, decorated for the Feast of the Immaculate Heart of Mary on August 22, 1948, above. The May crowning of the statue of the Blessed Mother, left and right, below.

Facing page: Sisters, Servants of the Immaculate Heart of Mary posed for this group photograph in 1953, above; parishioners at a Holy Name Mass – 1953

"Gather my faithful ones before me, those who have made a covenant with me by sacrifice"

Psalms 49:5



Father Fealy in his World War I chaplain's uniform

Father Roche, center, with his assistants, Reverend Stephen Blazucki, left, and Reverend W. Vincent Bechtel, right

of it with his banjo, while good St. Peter taps time with his heavenly sandal."

Father Roche

Reverend Maurice W. Roche, later Right Reverend Monsignor, arrived at St. Agnes Parish in June, 1942. In a welcoming speech to Father Roche, Francis J. Rose noted:

> On behalf of the Holy Name Society of St. Agnes and St. Lawrence Parishes, and as president of the same, I wish to extend to our newly appointed pastor and spiritual director, Father Maurice Roche, a most hearty, genuine welcome to our parish. We pray that he will enjoy good health and happiness in abundance . . .

Father Roche accepted the challenge laid down by his predecessors, and, following in their footsteps, immediately took steps to keep stride with the tremendous growth of the parish and the community.

He realized that a new church was sorely needed and that St. Lawrence Parish must have a church as well. With the approval of the Archbishop, he called together a committee to formulate plans for a new St. Agnes Church. Included in the plans were specifications for a lower as well as upper church, which quadrupled the old church capacity.

Ground for the new church was broken on January 8, 1950, by Father Roche in the presence of his proud and hopeful parishioners.

First Communicants on May 15, 1949, were Kathy Boland, now Sister Kathleen Boland, and Gerald Lardner, now Father Lardner, S.S.

Dedication of new church, Sunday, April 8, 1951; principal celebrants were Monsignor Roche and Archbishop Francis P. Keough, Archbishop of Baltimore

By summer of that year, on July 15th, he officiated at the laying of the cornerstone. Six months later, on Christmas Eve, the first Mass was offered in the lower church of the new building, filled to its capacity of six hundred-fifty seats.

Then, on Sunday, April 8, 1951, the new church, built at a cost of $325,000 (a far cry from the $3,000 cost of the original church), was dedicated by Archbishop Francis Keough. This was, indeed, a proud day for Father Roche and his people. But neither pastor nor parishioners rested there. By September, 1951, the new rectory had been completed and a new school started at the site of the old church—which had been razed to make way for the school.

Two years later the parish celebrated its One Hundredth Anniversary with prayer and thanksgiving. The St. Agnes Players presented a live performance of the play *Life With Father* which was received with tremendous enthusiasm and many thanks to the director, Reverend Vincent Bechtel.

St. Lawrence Church

Father Roche now turned his attention to the needs of St. Lawrence Parish. And shortly after his elevation to the rank of Monsignor on April 11, 1958, he launched his campaign to build a new St. Lawrence Church.

The years following World War II had seen an entire change in both St. Agnes and St. Lawrence Parishes. St. Agnes Parish, for instance, was no longer the small country parish as Father Caton had known it. The boom in residential and commercial construction changed all that. And at St. Lawrence, the population growth forced families to be squeezed into a chapel that was laid out for less than half its present attendence.

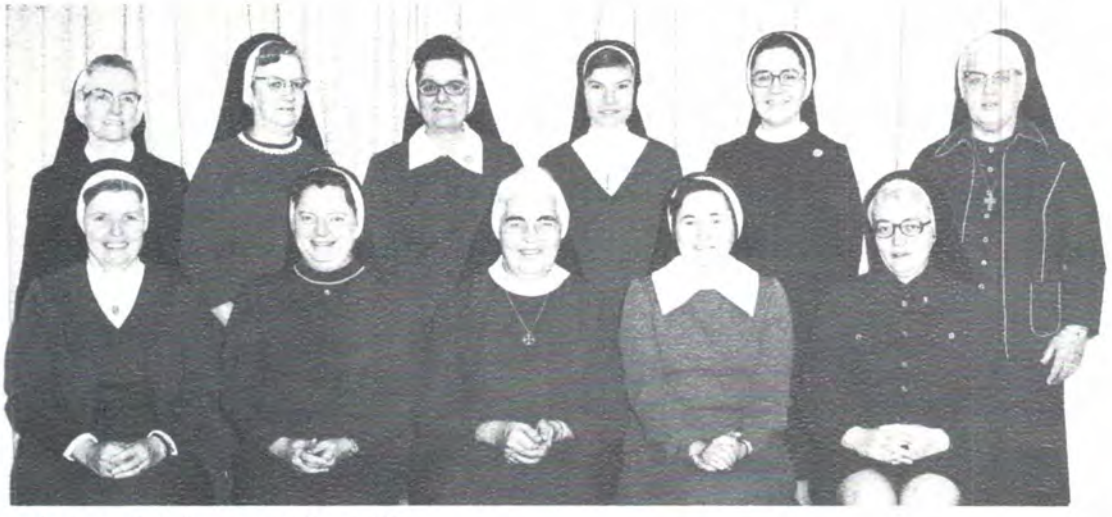
With a sizable sum of money contributed not only by the members of St. Lawrence, but by the parishioners of St. Agnes, and with a 9.73-acre piece of land donated by the Archdiocese of Baltimore, Monsignor Roche and his building committee again consulted with builders and architects.

The result was a new St. Lawrence parish plant, consisting of a church, convent and school.

Father Anthony P. Dziwulski was named as first resident pastor of St. Lawrence Parish on August 25, 1962. He at once became affectionately known throughout the parish as Father Tony. He was especially popular with schoolchildren attending the first four grades in the school.

continued

Our Religious Education Staff



Sisters, Servants of the Immaculate Heart of Mary

The Lay Faculty

Children of St. Agnes School line up for the bus, top photo, left, and prepare to answer questions in class, center left. Sister Maria Thomas Harrington, I.H.M., top right, is principal; Sister Ann Patricia May, S.N.D., center right, is Religious Education Coordinator. Our school, built in 1951, bottom

The 1960's, with its technological advances, its first steps into space, and the renewal given us by Vatican II, gave us much in common with the early pioneers.

The war in Vietnam once again robbed Catonsville of many of its sons, and for a brief interval we despaired of our young people as they searched for an identity in this seemingly speeded-up world.

But for the Catholics of the world, it was Vatican II that gave stability to it all.

Author John A. Hardon, S.J., in the new *Catholic Catechism,* tells us, "As we compare the Church's teaching on her own unity, say a thousand years ago, with her teaching in modern times, there has been no essential change of doctrine; but there is a difference in attitude. When Vatican II came to define the Church founded by Christ, and identify her presence in the world today, it said, 'This Church, constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him.'"

Pope John XXIII, recognizing the advances being made in the world, and also recognizing the need for the participation of the Church in the Modern World, said, in part, "All human beings ought to reckon that what has been accomplished is but little in comparison to what remains to be done . . . An era in which the human family has already entered, wherein it has commended its new advance toward unlimited horizons."

Pope Paul VI has reiterated these words, and has said, "A unanimous effort is needed in which all groups must offer their cooperation. May everyone hear the call which Christ is making to him through our voice."

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Mrs. Audrey Marie Maggio
Rectory Secretary

Mrs. Mary Ellen Stigler
Rectory Cook

Mrs. Marjorie Louise Green
Rectory Housekeeper

Mr. William Wolfe
Chief of Maintenance

Mrs. Dorothy Iris Wilson
Rectory Housekeeper

St. Agnes Parish has heard the call. Initiated by Monsignor Roche, and carried on by our present pastor, Reverend Francis W. Fortenbaugh, the recommendations of Vatican II have been successfully adapted to the modern parish that is St. Agnes.

This is especially evidenced in the Parish Council and the societies and organizations active within the parish:

The Parish Council helps share the responsibility of administering the Parish, such a large and vital part of the community as a whole. The Council discusses and votes on various policies which affect the life of the parish and the responsibility of the parish to the community at large.

The Saint Vincent De Paul Society has for years provided assistance and help to many needy parish families. It is always a source of great security and comfort to those in need.

The Home and School Association, a recent development, helps families to better cooperate with and support school projects and learning centers.

The Sunday School of Religion provides religious education and sacramental programs for our children and young adults who attend public schools. It presents a rich and varied program of religious education and instruction in the Catholic Faith. The grade school convenes on Sunday morning and the high school on Monday evening.

The Ladies Auxiliary, founded in 1949, through the years has provided fund-raising events such as dances, crab feasts, and fashion shows. The ladies also provide baby-sitting service, make visits to old age homes, and serve refreshments at many meetings.

The Men's Choir, founded in 1948, has provided music for the liturgical life of the parish and for social events as well. The choir has always maintained a high standard of excellence, and kept pace with the changing liturgy of the times. It provides the music at the 10:15 a.m. Mass every Sunday, and also for various other functions throughout the year.

The Women's Choir, inaugurated in 1974, is relatively new in the realm of the liturgical life of the parish. It provides beautiful and inspiring music for liturgical celebrations. The choir sings at the 11:30 a.m. Mass on Sundays.

The Folk Group was started in the late 1960's and provides stimulating and timely music for 9:00 a.m. Mass Sundays, and for other liturgical services during the year.

The CYO Sports Program, for years—through the 1950's up to the present time—has given the youth of the parish an opportunity to display their achievement and skill in the realm of athletic endeavor. It fields teams in basketball and softball in competition with neighboring parishes.

The Men's Club raises funds, through annual dinners and social events, to help make the youth athletic programs possible. The Men's Club provided a great deal of help through the years with the parish carnivals as well as its own social events.

The Holy Name Society has, over the years, been a source of great spiritual strength for the parish men, providing an opportunity for spiritual renewal and retreat programs.

The Adult Education Programs, designed for the enrichment of the Catholic Faith in the world today, meet to learn and discuss new information on the liturgy, the sacraments and scripture.

The Sodality of the Blessed Mother has been an integral part of parish life for more than fifty years. At the present time, the Sodality is a spiritually oriented group, receiving Holy Communion in a body on the first Sunday of each month. There is daily recitation of the Rosary in someone's home by one or more of the ladies every day of the year, and the Sodality holds a special Day of Recollection during the month of October.

Special mention must be made of the many activities of the Girl Scouts, the Boy Scouts and the Cub Scouts, which include all age groups. Besides providing physical activities, the Scouts develop the spiritual and moral aspect of the child.

And who can forget one of the major social highlights of the parish that spanned the years 1954 - 1967—the parish carnival. Father Fortenbaugh, our current pastor, at the time an assistant at St. Agnes, organized and directed it. There were amusement rides and about fifty booths, featuring food, games of chance and entertainment. The carnival was open to the entire Catonsville community. Besides a source of income for the parish, it was an opportunity for a social gathering that would be remembered throughout the entire year.

Father Fortenbaugh with the parish mascot, "Mama Lou"

Nuns enjoy themselves at a picnic in the backyard of Florence Bell's home

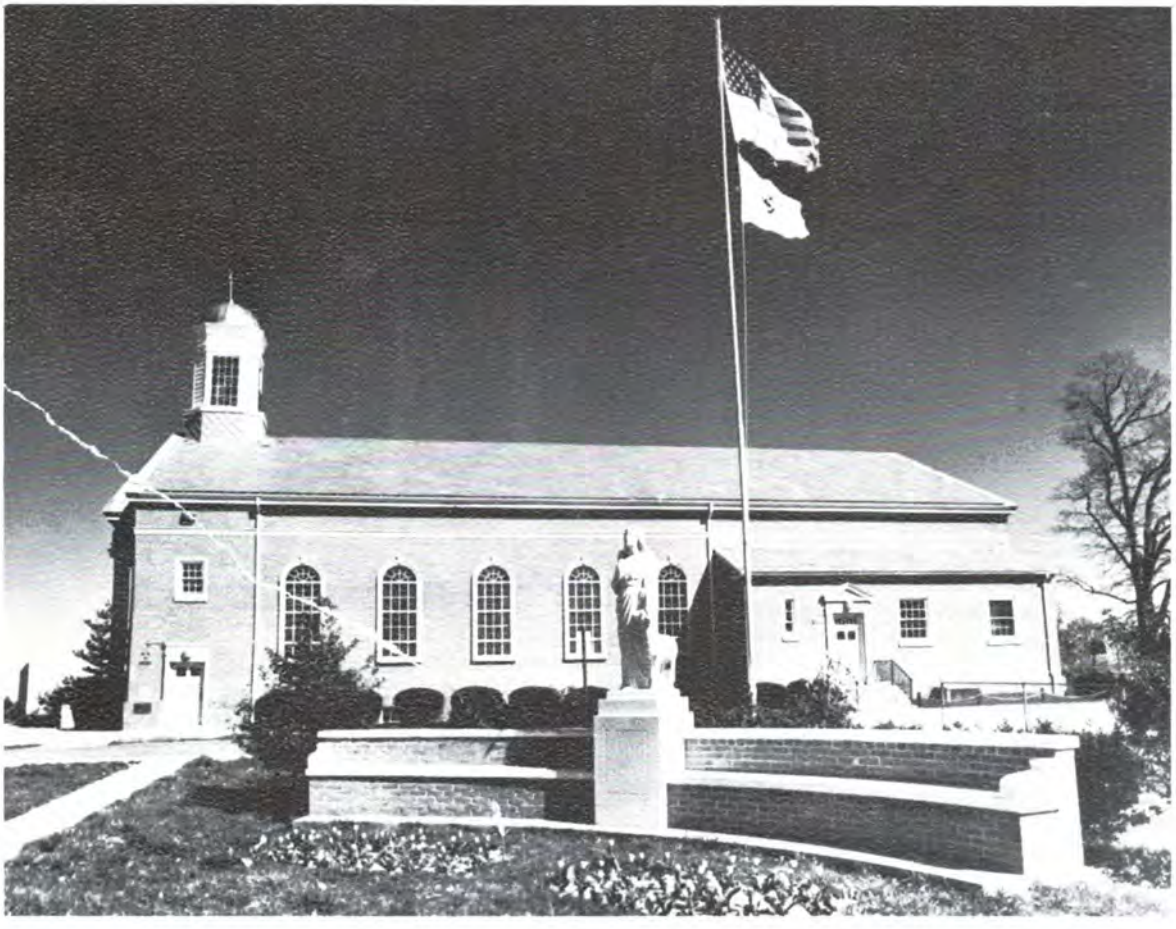
Bingo provides entertainment and companionship for these parishioners

"A Life in Christ"

Friends and parishioners help Monsignor Roche celebrate his forty-fifth anniversary in the priesthood

"Be happy at all times, pray constantly;
and for all things give thanks to God, because
this is what God expects you to do in Christ Jesus"

I Th. 5:17 - 18



There is a unity among the people of St. Agnes Parish that has endured all tribulation. From its earliest beginning as a small country church to its present day modern parish plant, the People of God of St. Agnes have worked and prayed for all the successes of their parish. And they have shown their appreciation for God's bountiful blessings by responding to the needs of their parish.

This has been evidenced since the Fall of 1967 when the Archdiocese of Baltimore launched its Support Program Renewal within the parishes, using as a guideline Vatican Council II, which said, "Now the laity are called in a special way to make the Church present and operative in those places and circumstances where only through them can it become the salt of the earth. Thus every layman, in virtue of the very gifts bestowed upon him, is at the same time a witness and a living instrument of the mission of the Church itself 'according to the measure of Christ's bestowal.'"

The parish, as always, responded wholeheartedly. The support program was met with a financial response that has consistently provided the means necessary to keep a parish plant as large as that of St. Agnes on a sound financial basis.

This is no more than can be expected of a people whose spiritual roots go back to a time when the poor, almost destitute founders of St. Agnes Church managed to build a church from their meager offerings. Too, it is no more than can be expected of a people who have earned the forceful accolade, "Well done!"

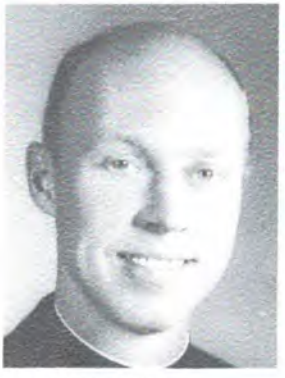
Rev. John J. Schneider, S.J.
Ordained June 21, 1952

Rev. John J. Nissel, S.J.
Ordained June 17, 1956

Msgr. Paul G. Cook
Ordained May 13, 1959

Rev. Gerald Lardner, S.S.
Ordained May 20, 1967

Rev. Joseph J. Hayden, S.J.
Ordained June 18, 1970



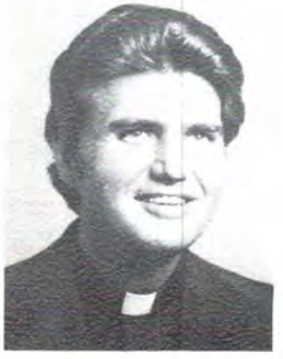
Rev. Milton Hipsley
Ordained May 16, 1970

Rev. William J. Metzger, O.S.F.S.
Ordained June, 1971

Rev. David Paul Hestor
Ordained June 27, 1974

Our present rectory, built in 1951

Friar Stephen Burkhardt, O.F.M.C.
Professed August 15, 1976



Rev. Mark Joseph Logue
Ordained May 19, 1977

OUR VOCATIONS

Br. John Nitsch, M.M.
Final Vows May, 1969

Sr. Anita Saffran, S.S.N.D.
Professed August 2, 1952

Sr. Margaret Potthast, I.H.M.
Professed June 26, 1963

Sr. Barbara Ann Coakley, I.H.M.
Professed June 26, 1963

Sr. Katherine McElgunn, S.S.N.D.
Entered August, 1960

Sr. Kathleen Boland
Professed July 29, 1961

Sr. Mary Ann Cook, S.N.D.
Final Vows August 15, 1962

Sr. Mary Schoberg, I.H.M.
Professed August 3, 1957

Sr. Elizabeth Buschman, I.H.M.
Professed August 3, 1957

Sr. Mary Augustine Coakley, V.H.M.
Entered February 3, 1974

Sr. Josephine Urbanski, O.S.F.
Professed August 15, 1975

Sr. Judith Ann Ziegler, I.H.M.
Professed May 31, 1975

Sr. Ellen M. Eisenberger

Sister Nancy DeCesare, I.H.M.
Professed December, 1976

Geraldine Einstein, F.M.I.J.
Entered September, 1976

family record

BIRTH

BAPTISM

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